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تعلم معاني كلمات
القرآن الكريم
حرفاً حرفاً

Study the
Noble Qur'ān
Word-for-Word
From Arabic to English

Volume 3

(Part 21-30)





تعلم معاني كلمات القرآن الكريم حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان
لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الثالث
(أجزاء ٢١ - ٣٠)

إعداد
دارالسلام



Study the Noble Qur'ān Word-for-Word

Volume 3

(Part 21-30)

The first Coloured Word-for-Word English translation
to understand the meanings of Arabic Verses along
with grammatical terms

Compiled by
DARUSSALAM



Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?" (Sūrat Al-Qamar, 54:40)

Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. As for as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

Green Colour	It indicates the names and attributes of Almighty Allah.
Black Colour	It indicates nouns and pronouns.
Magenta Colour	It indicates verbs.
Cyan Colour	It indicates prepositions and connecting words.
Orange Colour	It indicates the compound words.

وَيَشْتَرُونَ		مِنْ أَلْكِتَابِ		مَا أَنْزَلَ اللَّهُ		إِنَّ الَّذِينَ يَكْتُمُونَ	
and purchase		of the Book		what Allah has sent down		verily those who conceal	
إِلَّا النَّارَ		فِي بُطُونِهِمْ		أُولَئِكَ مَا يَأْكُلُونَ		ثَمَنًا	
but fire		into their bellies		they (do) not eat		small	
						a gain	
						therewith	

This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

Also please note:

The square brackets [] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

الدِّينِ	يَوْمِ	مَلِكِ
(of) [the] Resurrection	(of the) Day	the Owner

Parentheses () are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. The colour has been faded out. For example, look at (is) below:

أَلْكِتَابِ	ذَلِكَ	الْمِ
(is) the Book	that	Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers of Darussalam Lahore who worked on this noble project. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

Abdul Malik Mujahid
Managing Director,
Darussalam

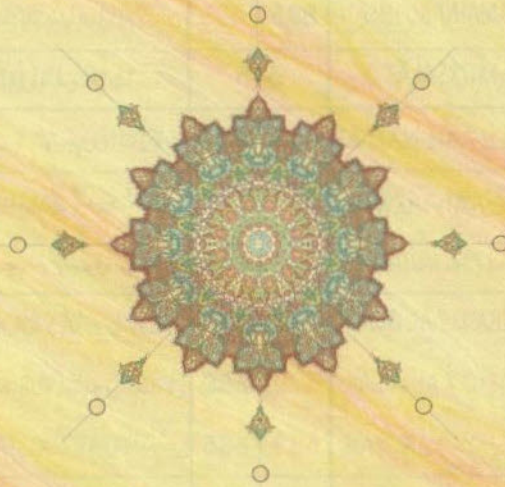
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وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا
 ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَايَنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ
 مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ
 كِتَابٍ وَلَا تَخُطُّهُ يَمِينُكَ إِذَا لَا تَرْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilāh* (God) and your *Ilāh* (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims)." 47. And thus We have sent down the Book (i.e. this Qur'ān) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullāh bin Salām) and none but the disbelievers reject Our *Ayāt* [(proofs, signs, verses, lessons, etc.)] and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism]. 48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

وَلَا تُجَادِلُوا أَهْلَ	الْكِتَابِ	إِلَّا	بِالَّتِي	هِيَ	أَحْسَنُ
and argue not with (the) people	(of) the Book	except	in (a way) that	[it]	(is) better
إِلَّا الَّذِينَ ظَلَمُوا	مِنْهُمْ	وَقُولُوا	ءَامَنَّا بِالَّذِي		
Except (with) those who do wrong	of them	and say	we believe in that which		
أُنزِلَ إِلَيْنَا	وَأُنزِلَ	إِلَيْكُمْ	وَإِلَهُنَا	وَإِلَهُكُمْ	
has been revealed to us	and revealed	to you	and our God	and your God	
وَحِدٌ	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿٤٦﴾	وَكَذَلِكَ أَنْزَلْنَا	
(is) One	and we	to Him	have submitted (as Muslims)	and thus We have sent down	

إِلَيْكَ	الْكِتَابَ	فَالَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	يُؤْمِنُونَ بِهِ
to you	the Book	and those whom	We gave [them]	the Scripture	believe in it
وَمِنْ هَؤُلَاءِ	مَنْ	يُؤْمِنُ بِهِ	وَمَا يَجْحَدُ	بِآيَاتِنَا	إِلَّا الْكَافِرُونَ
and (some) of these	who	believe in it	and none reject	Our Signs	except the disbelievers
وَمَا كُنْتَ	تَتْلُو مِنْ قَبْلِهِ	مِنْ كِتَابٍ	وَلَا تَخْطُهُ		
[and] neither did you	read before it	any book	nor did you write it		
بِإِمِينِكَ	إِذَا	لَا رَتَابَ الْمُبْطِلُونَ			
with your right hand	in that case	indeed the followers of falsehood might have doubted			

بَلْ هُوَ آيَاتٌ يَبَيِّنُ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

49. Nay, but it is the clear *Ayāt* [i.e. this Qur'ān or the description and the qualities of Prophet Muhammad ﷺ written in the Taurāt (Torah) and the Injil (Gospel)] preserved in the breasts of those who have been given knowledge. And none but the *Zālimūn* (polytheists and wrongdoers) deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allāh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

بَلْ هُوَ	آيَاتٌ	يَبَيِّنُ	فِي صُدُورِ	الَّذِينَ أُوتُوا	
nay it	(is) Verses	clear	in (the) breasts	(of) those who have been given	
الْعِلْمَ	وَمَا يَجْحَدُ	بِآيَاتِنَا	إِلَّا الظَّالِمُونَ	وَقَالُوا	
the knowledge	and none deny	Our Proofs	but the wrongdoers	and they say	
لَوْلَا أَنْزَلَ	عَلَيْهِ	آيَاتٌ	مِنْ رَبِّهِ	قُلْ	إِنَّمَا الْآيَاتُ
why are not sent down	to him	signs	from his Lord	say	the signs (are) only

عِنْدَ اللَّهِ	وَإِنَّمَا أَنَا	نَذِيرٌ	مُبِينٌ	أَوَلَمْ يَكْفِهِمْ	
with Allāh	and I am only	a warner	plain	is it not sufficient for them	
أَنَا أَنْزَلْنَاهُ	عَلَيْكَ	الْكِتَابَ	يُتْلَى عَلَيْهِمْ	إِن	
that We have sent down	to you	the Book	which is recited to them	verily	
فِي ذَلِكَ	لَرَحْمَةً	وَذِكْرَى	لِقَوْمٍ يُؤْمِنُونَ		
in that	(is) surely a mercy	and a reminder	for a people who believe		

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْةٌ وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

52. Say (to them O Muhammad ﷺ): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bātil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers. 53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. 55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

قُلْ	كَفَى بِاللَّهِ	بَيْنِي	وَبَيْنَكُمْ	شَهِيدًا	يَعْلَمُ مَا
say	Sufficient is Allāh	between me	and between you	(for) a witness	He knows what
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَالَّذِينَ آمَنُوا	بِالْبَاطِلِ		
(is) in the heavens	and (on) the earth	and those who believe	in falsehood		

وَكُفِّرُوا	بِاللَّهِ	أُولَئِكَ	هُمْ	الْخَاسِرُونَ	وَيَسْتَعْجِلُونَكَ
and disbelieve	in Allah	those	[they]	(are) the losers	and they ask you to hasten
بِالْعَذَابِ	وَلَوْلَا أَجَلٌ	مُّسَمًّى			
on the torment (for them)	and had (it) not been for a term	appointed			
لَجَاءَهُمْ	الْعَذَابُ	وَلَيَأْتِيَنَّهُمْ			
would certainly have come to them	the torment	and surely it will come upon them			
بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ	يَسْتَعْجِلُونَكَ	بِالْعَذَابِ	
suddenly	while they	perceive not	they ask you to hasten	on the torment	
وَلِإِنَّ جَهَنَّمَ	لَمُحِيطَةٌ	بِالْكَافِرِينَ	يَوْمَ		
and verily Hell	surely (will) encompass	the disbelievers	(on the) Day (when)		
يَغْشَاهُمْ	الْعَذَابُ	مِنْ فَوْقِهِمْ	وَمِنْ تَحْتِ	أَرْجُلِهِمْ	
shall cover them	the torment	from above them	and from underneath	their feet	
وَيَقُولُ	ذُوقُوا	مَا كُنْتُمْ	تَعْمَلُونَ		
and it will be said	taste	what you used to	do		

يَعْبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيتَى فَاعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَانَ مِن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا إِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone). 57. Everyone shall taste death. Then to Us you shall be returned. 58. And those who believe (in the Oneness of Allāh-Islāmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. 59. Those who are patient, and put their trust (only) in their Lord (Allāh). 60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And

He is the All-Hearer, the All-Knower.

يَعْبَادِي	الَّذِينَ آمَنُوا	إِنَّ أَرْضِي	وَاسِعَةٌ	فَإِيتَى	
who believe	O My slaves	certainly My earth	(is) spacious	therefore Me (Allah Alone)	
فَاعْبُدُونِ ﴿٥٦﴾	كُلُّ	نَفْسٍ	ذَائِقَةُ	الْمَوْتِ	ثُمَّ
(you should) worship [Me]	every	soul (person)	shall taste	death	then
إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾	وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ			
to Us you shall be returned	and those who believe	and do righteous deeds			
لَنُبَوِّئَنَّهُم	مِّنَ الْجَنَّةِ	غُرَفًا	تَجْرِي مِن تَحْتِهَا		
(to) them We shall surely give	in Paradise	lofty dwellings	flow underneath which		
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	نِعْمَ أَجْرُ	الْعَامِلِينَ ﴿٥٨﴾	
the rivers	(to) live forever	therein	excellent is (the) reward	(of) the workers	
الَّذِينَ صَبَرُوا	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾	وَكَانَ			
those who are patient	and put their trust in their Lord	and so many			
مِّن دَابَّةٍ	لَّا تَحْمِلُ رِزْقَهَا	اللَّهُ يَرْزُقُهَا			
[from] a moving (living) creature	carries not its own provision	Allah provides for it			
وَإِيَّاكُمْ	وَهُوَ	السَّمِيعُ	الْعَلِيمُ ﴿٦٠﴾		
and (for) you	and He	(is) the All-Hearer	the All-Knower		

وَلَيْن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَن يُؤْفَكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَيْن سَأَلْتَهُم مَّنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوَّكَانُوا يَعْلَمُونَ ﴿٦٤﴾

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allāh." How

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَنَّى مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ ۝ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ۝

Sūrah At-Tahrīm (The Prohibition) 66

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful. 2. Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your *Maulā* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. `Āishah). And Allāh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the Well-Acquainted (Allāh) has told me." 4. If you two (wives of the Prophet ﷺ: `Āishah and Hafsah) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrāil (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
يَا أَيُّهَا النَّبِيُّ	لِمَ تُحَرِّمُ مَا	أَحَلَّ اللَّهُ لَكَ
Prophet	why (do) you forbid that which	Allah has made lawful to you

تَبَنَّى مَرْضَاتِ	أَزْوَاجِكَ	وَاللَّهُ	غَفُورٌ	رَحِيمٌ
seeking (the) pleasure	(of) your wives	and Allah	(is) Oft-Forgiving	Most Merciful
قَدْ فَرَضَ اللَّهُ	لَكُمْ	تَحِلَّةَ	أَيْمَانِكُمْ	
indeed Allah has ordained	for you	(the) dissolution	(of) your oaths	
وَاللَّهُ مَوْلَاكُمْ	وَهُوَ	الْعَلِيمُ	الْحَكِيمُ	وَإِذْ
and Allah (is) your Protector	and He	(is) the All-Knower	the All-Wise	and when
أَسْرَأَ النَّبِيُّ	إِلَى بَعْضِ	أَزْوَاجِهِ	حَدِيثًا	فَلَمَّا نَبَأَتْ
the Prophet confided	to one	(of) his wives (Hafsah)	a matter	then when she told
وَأَظْهَرَهُ اللَّهُ	عَلَيْهِ	عَرَفَ بَعْضُهُ	وَأَعْرَضَ	عَنْ بَعْضٍ
and Allah made it known	to him	he informed part of it	and left	[of] a part
فَلَمَّا	نَبَأَهَا	يَهُ	قَالَتْ مَنْ	أَنْبَأَكَ
then when	he told her (Hafsah)	thereof	she said who	told you
نَبَأَنِيَ	الْعَلِيمُ	الْخَبِيرُ	إِنْ تَتُوبَا	إِلَى اللَّهِ
has told me	the All-knower	the All-Aware	if you two turn in repentance	to Allah
فَقَدْ صَغَتْ قُلُوبُكُمَا	وَأِنْ تَظَاهَرَا	عَلَيْهِ		
your hearts are indeed so inclined	but if you help one another	against him		
فَإِنَّ اللَّهَ	هُوَ	مَوْلَاهُ	وَجِبْرِيلُ	وَصَالِحُ
then verily Allah	[He]	(is) his Protector	and Gabriel	and (the) righteous
الْمُؤْمِنِينَ	وَالْمَلَائِكَةُ	بَعْدَ ذَلِكَ	ظَهِيرٌ	
(among) the believers	and the angels	after	that	(are his) helpers

عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنْ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنَاطٍ تَنَبَّيْتِ عَيْدَاتٍ سَيَحِبَّنَ تَنَبَّيْتِ وَأَبْكَارًا ۝ يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوًّا أَنْفُسُكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

5. It may be if he divorced you (all) that his Lord would give him instead of you,